

# The NATIVE VOICE

SPECIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

V. No. 2

VANCOUVER, B.C. FEBRUARY, 1961

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PAULINE JOHNSON . . . Tekahionwake to her people

## Commemorative Stamp Honors Native Indians

The tremendous strides made by Canada's Native Indian population and the significant contribution they have made in many fields to their country's development will be honored by the Post Office with the issue of a special commemorative stamp on March 10, it is announced by Postmaster General William Hamilton.

Occasion for the special stamp will be the centennial of the birth of E. Pauline Johnson, the famed Mohawk poetess, who was born at Chiefswood, near Brantford, Ontario, on March 10, 1861.

In announcing the new stamp, Mr. Hamilton pointed out that although the issue was directly related to the life and work of Miss Johnson, it was intended to honor all the members of her race. He noted that in recent years particularly, Native Indians have made tremendous advances. They have won the federal franchise, made sweeping gains in educational, health and social fields, and con-

tributed at a vastly accelerated pace to the economic and industrial growth of the nation.

As examples of outstanding leaders produced by Canadian Indians in historic times, Mr. Hamilton cited Joseph Brant, Crowfoot, and Tecumseh, all military leaders of exceptional abilities. In our own times, he added, Canadian Indians had achieved prominence in many fields, among them Hon. James Gladstone who in January, 1958, was appointed the first Indian senator; George Clutesi, painter; Mrs. Ethel Brant Monture, author;

(Continued on Page 8)

### SEEK LIQUOR RIGHTS

## Natives Challenge Discriminatory Law

Tribes in northern British Columbia are urging Native Indians throughout the province to follow their lead in seeking the right to purchase beer and liquor for consumption on reserves.

Frank Calder, MLA for Atlin, has announced that four Nass villages in his constituency have started the campaign by sending resolutions to Citizenship Minister Ellen Fairclough.

He pointed out that the law requires that each B.C. Indian village pass a resolution which is forwarded to the minister of citizenship. The minister then advises Attorney-General Robert Bonner. "If she does not hear from the attorney-general in 60 days, Mrs. Fairclough notifies the villages to go ahead with a plebiscite on the matter," said Mr. Calder.

The MLA noted that all villages must be unanimous in seeking the liquor rights. Then it is up to the provincial legislature to alter

the B.C. Liquor Act, or declare itself against Indian rights.

The Nass tribes and the Native Brotherhood, Mr. Calder added, are encouraging all other tribes in the province to follow the example set by the Nass villages in adopting resolutions.

George Manuel, president of the North American Indian Brotherhood, later announced, "We will send resolutions from 20 villages to Ottawa as soon as they can be drafted by our legal advisors.

Present discriminatory regulations allowing Native Indians living on reserves to drink in public beer and liquor outlets but not to purchase spirits for drinking elsewhere have long been a cause of resentment among B.C. Indians.

## Chief Dan Brown Dies On Visit to Bellingham

Dan Brown, chief of the Nanaimo Indian band, suffered a heart attack and died suddenly on January 21 while he was on a weekend trip to Bellingham, Wash.

Mr. Brown who was elected chief early last year, was attending a tribal ceremony of Indian nations of the Lower Mainland, southern Vancouver Island and western Washington State. He had just recovered from a severe attack of pneumonia.

Mayor Pete Maffeo of Nanaimo, himself an honorary Indian Chief, who has served on the councils of the Nanaimo band, said that the sudden passing of Chief Danny Brown was a severe blow to the community. Noting that the improvement shown in the reserve since he was elected was recognized by many people, Mayor Maffeo said Mr. Brown would probably have made the Nanaimo reserve into a model for the rest of Canada. He thought it was possible that the amount of work he had done in recent months to improve the situation contributed to his untimely death.

Nanaimo City Council has sent a letter of condolence to his widow and family.

## 'No Claim to Superiority'

Canada should think twice before condemning South Africa and voting her out of the British Commonwealth because of her racial policies, in the opinion of Dr. Hugh Keenleyside.

Speaking to the Vancouver Institute recently, Dr. Keenleyside, chairman of the B.C. Power Commission and a former UN official, said that if Canada votes against South Africa, it should be with regret and no "sanctimonious professions of our own virtue."

Canada had not had the same color problems as South Africa.

"If we had, our behavior might have been no better. The way in which we killed, drove off, robbed and generally mistreated the North American Indians gives us no basis for any strong pretensions of virtue on racial matters," he declared.



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## Indian Land Question Campaign Advancing

THE campaign for a judicial inquiry into the Indian Land Question is gathering support daily, especially in Ottawa, where there is growing recognition that the demand cannot longer be denied if justice is to be done the Native Indian people. Although no announcement can yet be made, this does not denote lack of activity. On the contrary, the justice of the demand itself is generating activity and a great deal of work is being done.

An important point in the campaign is the legality of provincial actions taken since 1938 when, by virtue of Minute 1036 of the executive council, it over-rode the McKenna-McBride agreement. By this agreement, the provincial government vacated all rights in lands transferred to the federal government for non-treaty Indians in British Columbia.

Minute 1036, adopted in July 1938, empowered the province to resume unimproved land to the extent of five percent of the area transferred to the Dominion for roads and other public works without compensation. The province relied on this power when it cut a road, four miles long and 200 feet wide, through the Kiwanga Reserve without Native approval. But the Kitwanga Indians are standing firmly by their rights and demanding \$100,000 as compensation for land and timber lost.

The campaign for a judicial inquiry can be expected to advance further when Guy Williams, president of the Native Brotherhood of British Columbia, visits northern areas of the province within the next few weeks. In the meantime, all those who recognize the need to redress long suffered Native land grievances can help that end by lending the campaign their support.

## Native Voice Directors Thank Maisie Hurley

At a meeting of directors of the Native Voice, held in Vancouver on January 25, Rev. R. Peter Kelly, DD, proposed that a hearty vote of thanks be given to Mrs. Maisie Hurley, the publisher, for her untiring work over the past 15 years. By reason of her efforts, he said, the Native Brotherhood of British Columbia, its achievements and its work, have become known across the country and indeed, in many parts of the world.

In seconding the motion, Robert Clifton suggested that it should be extended to include the work of Mrs. Phyllis Grisdale and other members of the Native Voice staff.

Responding to the motion, which was approved unanimously, Mrs. Hurley said she was deeply touched by this expression of regard. As the only woman associate life member of the Native Brotherhood, she thanked the Brotherhood for its support, recalling in particular how it had defrayed all expenses of her recent trip to Prince Rupert to attend the Brotherhood convention.

### Memo to All Our Subscribers

Subscribers are again reminded that if they do not receive their copies regularly each month, they should write to the NATIVE VOICE office, giving their name and address, when they last renewed their subscription and when they received their last copy.

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*I will pound my pillow  
Of arid earth  
With my black fist,  
Until I bring down  
The morning star.*

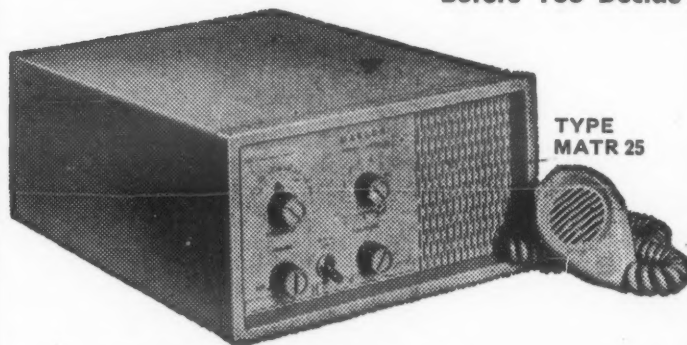
*No more will buzzards pick of my hide  
Nor the land echo our cry  
"How long, O God, how long?"  
For I am scaling the mountains of hatred  
To pound them into the furrows of another crop.*

*Only when I come to my journey's end,  
My hands having rekindled  
The fading flame of Liberty's torch,  
Will I stop pounding my pillow  
And make my place in the sun.*

HENRY PERCIKOW

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## Mother of Nass River, Mrs. Emily Clark, Dead

Mrs. Emily Clark, who was known the length of the Nass River for her work on BC Packers' radiophone relaying weather information to boats during winter months, died in Prince Rupert General Hospital on January 8 at the age of 65 years. She was the mother of Frank Calder, MLA for Atlin.

Mrs. Clark and her husband, Chief Job Henry Clark, retired to Prince Rupert last year after many years' work for the company, the last 18 years at Mill Bay Camp. In a tribute to Mrs. Clark, Hubert Doolan, district vice president of the Native Brotherhood, described her as a "mother" for the whole Nass River who provided shelter for all in need when they were held up by weather conditions.

Mrs. Clark is survived by her husband; three sons, Philip and Milton, both of Greenville, and Frank Calder; three daughters, Mrs. Dorothy Smart and Miss Helma Clark of Prince Rupert and Mrs. Virginia Whattam of Regina, Sask.; and 19 grandchildren. She is also survived by one sister, Mrs. Ella Adams.

Members of the Nishga Tribal Council acted as pallbearers at funeral services which were attended by representatives of the United Fishermen and Allied Workers Union, Native Brotherhood, Nishga Tribal Council, Port Edward and Aiyansh Women's Auxiliary, B.C. Packers Ltd., Aiyansh Silver Band, and Native Revival Centre.

Honorary pallbearers were: A. Lockwood and Frank Baldwin of B.C. Packers, Mrs. Fanny Skog, Mrs. Salome Corliss, Mrs. Violet Clifton, Mrs. Molly Montgomery, Mr. and Mrs. Eli Gosnell, Chief Peter Calder, Ernest Angus, Sam Marsh, and Donald McInnes.

Dean G. T. Pattison officiated at the memorial service held at St. Andrews Cathedral January 17 at which the speakers were Eli Gosnell and Chief Councillor Solomon Doolan of Kincolith.

## Cape Mudge Band Irked

Exasperated by the depredations of people trespassing on their reserves, Cape Mudge Indians have decided to prosecute any future offenders.

"People have been helping themselves to gravel, soil and logs," said Lawrence Lewis, recently elected chief councillor of the Cape Mudge band. "They have been taking it for granted that they can go on our property and do whatever they like."

Mr. Lewis also charged that reserve property has also been used for the loading and unloading of heavy equipment from barges without concern for any damage that may be done.

The band has reserves at Drew Harbor and in the Quinsam River area as well as at Cape Mudge.

## Calder, Hill To Speak

Frank Calder, MLA for Atlin, and Joe C. Hill, supervisor of day schools on the Six Nations Reserve near Brantford, will be the principal speakers at the annual Indian and Metis conference to be held in Winnipeg, February 24. The conference is sponsored by the Welfare Council of Greater Winnipeg.

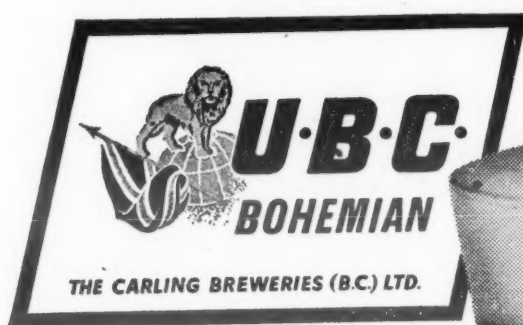
## SENIOR CITIZENS GIVEN DINNER

This happened at Mount Currie, B.C., where some two dozen old age pensioners were treated to a Christmas turkey dinner with all the trimmings. It was a delightful evening for the old folks, as this had never happened to them before.

The dinner was given and paid for by Mr. Vaughn Jones, who is the assistant Indian agent for Vancouver stationed here. Mr. Jones has been with the Indian Affairs department for some 25 years. He started with the department on the prairies, then for years he was at St. George's School, Lytton, B.C., in charge of the farm. For a while he was stationed at Prince Rupert and for the past two years he has been here at Mount Currie.

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Photo Courtesy Vancouver Sun

• Widespread unemployment among Native Indians in British Columbia, discrimination against Native Indians and the current campaign sparked by Nass River tribes to win full liquor rights for Native Indians in the province were among topics discussed at the four-day executive conference held by the Native Brother-

hood of B.C. in Vancouver's Niagara Hotel, January 24-27. Shown (left to right) in this picture are: John Clifton, Jack Peters, Ed Sparrow, Ed Nahanee, Andy Siwallace, James Sewid, Guy Williams, Robert Clifton, Dr. Peter Kelly, William Pascal, Philip Louie and Charles Peters.

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## GOV'T BIDS FOR B.C. COLLECTION

By order-in-council authorizing a special warrant for the sum, the provincial government has appropriated \$35,000 as a preliminary payment for one of British Columbia's finest collections of Native Indian arts and crafts.

The government is now negotiating for purchase of the collection with executors of the William A. Newcombe estate, owners of the collection. The late W. A. Newcombe and his father, the late Dr. C. F. Newcombe, were both well-known naturalists.

More than 1,500 objects of artistic merit and ethnological interest are in the collection, which is considered superior in many respects to that in the provincial museum.



DAISY SEWID  
Princess Ma-Ya-Neth

## Alert Bay Meeting Welcomes Anfield

(Here a god-daughter, Princess Ma-Ya-Neth (Daisy Sewid), special correspondent for the NATIVE VOICE, writes about her beloved god-father, Mr. F. E. Anfield, Indian Commissioner for B.C.).

By DAISY SEWID

The P-TA of the Alert Bay Elementary-Senior High School had the honor of having Mr. F. E. Anfield as their guest speaker at their recent meeting. As many of you already know, he is the Indian Commissioner for B.C., and to many of the Indian people up and down the coast he is a dear and devoted friend.

Mr. Jack Croft, president of the P-TA, asked my father, James Sewid, to introduce Mr. Anfield. My father told a brief story about Mr. Anfield's life among my own people at Alert Bay. "He was among my people for over 40 years," he said. He commented on how glad we were to see Mr. Anfield again and then he introduced the Commissioner.

First of all, Mr. Anfield commented on the school band, which was formed only two years ago. "You cannot go wrong in putting musical instruments in the hands of your young people," he said wishing them every possible success in the future.

He went on to say how amazed he was at the rate Alert Bay is growing and how much it had changed since his last visit.

He then commented on the great responsibility bestowed upon him as Indian Commissioner. "My work can have no lasting value, unless it is carried out, not on your behalf but with you and with your help," he said, addressing the Indian people.

To the non-Indian people he said, "The trees are so close to us we forget to recognize the forest. It is important to know something about what is going on in Canada about the Indian people."

He explained that although the Indians are only one percent of the population of Canada, it is no longer true that they are a vanishing race. "It took us over 1,000 years to become civilized, while it

only took them over 100 years," he said.

He said that many people think that the Indian people are wards of the government. "They are not and never were." The only way to get over prejudices between the two groups would be more education and deeper understanding. It did him good to see Indian and non-Indian sitting side by side in the band.

He said it was impossible to stop the progress of the Indian people. "We cannot freeze the minds of free men, and they are free men." He urged the parents to educate their children, for we are now in the machine age and they will have to be educated to know how to operate the machines.

He also urged the non-Indians to give the Indians a chance to prove themselves, and perhaps some day through education we will all learn to live as one.

"You don't know what hell is until you have become an Indian," he observed. He urged that there should be more integrated schools, for it is out of these schools that our future leaders will come, and if they learn young to get along with each other then our great problem of today will gradually vanish.

I have tried to pick out the most important parts of Mr. Anfield's address and I wish to thank him for giving up his time to come up to Alert Bay for a few days, and for giving my people a chance to prove themselves. We shall try our very best not to disappoint him.

## Jay Silverheels Fans Aid Sport Centre Fund

By KATHERINE KLEIN

As many readers already know, one of the purposes of the Jay Silverheels Fan Club is to help his people to raise money to build a Jay Silverheels Sports Centre for the youth of the Six Nations Reserve, Jay's birthplace.

Instead of getting Jay Christmas and birthday gifts, we donate our money to his Sports Centre Fund. We also raise money by selling Indian souvenirs, photographs of Jay and last, but not least, by sell-

ing subscriptions to the Native Voice.

Jay's relatives and friends on the reserve are working very hard to make the Sports Centre a reality. They formed a Sour Springs Community Club several years ago for the sole purpose of helping the younger people of their community.

Jay made his way to fame in movies and on television mainly through sports and it is hoped that others will be able to do the same thing. The Sour Springs Community Club raises money by giving Indian shows, euchre parties and square dances.

In 1957, a big homecoming celebration was staged for Jay. The celebration lasted four days and Jay was surrounded by throngs of devoted friends and admirers wherever he went. Jay urged everyone to give whatever they could to the Sports Centre. He said that everyone who donated would be repaid a thousandfold.

We urge those readers who can give whatever amount they wish to this very worthy cause. Please send your money to me, Katherine Klein, Box 809, Evanston, Illinois. All of us wish to thank Maisie Hurley for the publicity she is continuing to give Jay and the club.

## Conductor of Band Retires

By KITTY CARPENTER

A very touching ceremony was witnessed by the people of Bella Bella on January 5, when, at the age of 79, Bertie Humchitt, our senior citizen, retired as conductor of our Bella Bella concert band.

At the age of 14, he was given an instrument to play at a time when our people did not know how to read or write. It took him four days to get a sound, but determination kept him going.

In 1916 he was elected and taught to be a band leader. The first instructor of the Bella Bella concert band was Professor Trindle of Vancouver, and when Bertie was appointed band leader Professor Trindle gave Bertie his baton.

In 1912 Professor Nuenberger also came to teach the band boys. At the time of the boys' trip to New Westminster the fare was \$700 return and their uniforms cost \$18 each.

At the retirement ceremony Bertie played eight band pieces, then handed his baton to his successor, Gordon Reid Sr. Bertie was presented with a wrist watch by the band boys, and speeches were made thanking Bertie for his years of service to the people of Bella Bella. He was 55 years with the band.

Newly elected at Bella Bella are: Vivian Wilson, president; and Basil Carpenter, treasurer.

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# HISTORY OF THE GIBSON RESERVE

• Presented on this page is the eighth instalment of a "History of the Gibson Reserve," prepared by Mr. Philip LaForce of Gibson Reserve, located near Bala, Ontario. Mr. LaForce kindly gave permission to THE NATIVE VOICE through Eastern Associate Editor Big White Owl to reprint this uniquely written work. In the words of Big White Owl, "The author's peculiar mode of expression

sets this work aside from all others —it is history."

THE year 1881 when the shanties are built to live in they had floors of old lumber. Few family did not have the floor in meantime they did not mind. The men made broom out of hemlock brush. Some made cedar brush. The tribal had different ideas.

The skilled men they pound black ash 4 inches at the bud of a pole 5 feet long. They pound 2 feet at one end, turn over down the end tied with a strong bass wood twine they made. There is a lining between bark and the wood which is very strong when made right. When this tied up they split the splints in small sizes. The other end of the handle was made so as

to fit to use and then its ready to use. The brush brooms a small pole is the brush put in around and tied same as the splint broom. Some had no money to buy. No use have money, no wheres to buy them.

Everything ridiculous scarce. Some had no needles to sew any

(Continued on Page 8)

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## READER ENJOYS BIG WHITE OWL

Big White Owl (Jasper Hill)  
Eastern Associate Editor,  
Native Voice:

I have been reading your articles in the Native Voice since I have been receiving the paper (about nine months) and I enjoy them very much. The "History of The Gibson Reserve" is really wonderful and your article in this January issue, "Early Lenni Lenape Religious Beliefs Cited" is certainly very enlightening on the views of religious beliefs.

I too, believe in a religion as you have stated in your first paragraph, "a religion which taught that all beings are of one blood, a religion which taught that we were made by the same Master Hand that formed all life on the earth—and beyond the earth." And too, in another paragraph "I believe, our Kitche Manitou, now and forever, will be the One and Only Father of All Beings and Things."

Many names are used in the various religions of the world, you say "Kitche Manitou," I say God the Father," but whatever name we use, I believe we are both speaking to the same Great Spirit that created each and every one of us, we are all His children, He loves each and every one, no matter what color, race, or creed, and I hope the time will come when we can all live together in peace as Kitche Manitou or God the Father intended it to be.

I will be looking forward to more of your articles in the Native Voice.

GLADYS G. GRIFFITH

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## Elliott Moses Replies To Chief Big White Owl

Editor Native Voice

I have read with interest the article written by Chief Big White Owl, the Eastern associate editor of your paper, and published in the December issue with reference to an address I gave at the conference of the Indian-Eskimo Association of Canada held in Ottawa November 10-11 last year.

I would appreciate if you would publish this article in an issue of your paper in order that its readers and the reading public in general may be better informed as to where I actually stand on the question of Indian reservations.

To begin with, the Chief through no fault of his own, has been denied the experience of being raised on a reservation. I gather from his version of my address, that he has become mixed up and confused in his thinking to such an extent that his explanations are misleading and unjust to me.

I am a member of the Six Nations reservation, having resided there all my life. In addition to this, I served for 29 years as field man and office clerk in the employment of the Indian Affairs Branch of the federal government. My duties were restricted to reserves in the eastern and south-western portions of Ontario. This sort of background has helped me very much when dealing with questions pertaining to our Indian people.

Contrary to the Chief's statement, that I wish to do away with reservations, I have at all times in my life been active in promoting all movements which tend to make them better places in which to live. It gives me much satisfaction to know that my efforts have not been in vain in this respect.

The Ontario Indian Advisory Committee, of which I am chairman, has visited numbers of reservations in the province since the formation of the Committee and is very much concerned because of the general unemployment situation existing on all of them.

While most reservation land is suitable for farming we find that very few of the men, young or old, are attempting to make a living by it. There is seasonal employment on a few of the reserves for a limited number of men who engage in cutting hard wood, pulpwood and logs where they are fortunate enough to have timber. However, beyond this, there is practically nothing in the way of work for young or old.

On a few of the reservations visited we were advised that all of the physically fit men of workable age were engaged away from their home reservations.

I made reference to this situation in my address in question, stating that I could see no future to the present reserve system of life for the young people because of this unemployment situation. This statement, to my way of thinking, is not advocating doing away with reserves as suggested by the Chief. However, it should

be evident to one and all that such conditions in time can greatly change the future of the reserve system of life.

The Chief makes reference to my membership in the Ontario Indian Advisory Committee and the Indian-Eskimo Association of Canada. I value my membership in these organizations very much. I am confident that with the calibre of membership which they enjoy they will in time, with the support of the progressive minded Indian people, be able to do much to improve the lot of our Indian people Dominion wide.

The Chief then refers to my family name. He questions my knowledge as to the Indian meaning of the same. Evidently he is an authority in this respect. Suffice it for me to say there is a very interesting story told by the old people of our family regarding our name (Moses).

Previous to my grandfather's conversion to the Christian faith, our family name was Cornelious. When he was baptised in the little Anglican Church in our community his name was changed to Moses. He evidently was concerned about this change later on in life. When his youngest son was born he had him baptised and named Cornelious Moses in an attempt to keep the old name in the family as long as possible.

There is family history behind the name Cornelious in that my grandfather had an uncle named John Cornelious, who served with the British Army in the War of 1812 as a captain. He was employed as a runner, or message carrier, and delivered messages on foot between Fort Niagara and Fort Erie where units of the army were stationed. The captain would therefore be my great, great uncle. I am the proud possessor of the tomahawk and gun that he carried during this war.

Chief Big White Owl began his article by extending to me the right to express my opinions and views stating that was my undeniable privilege based, I presume, on his respect for our country's democratic form of government which permits freedom of speech. However, he then points out that, because of my remarks based on his own interpretation and conclusions, he has lost his respect for me.

I would like to point out that he is much alone in his decision. I have always admired him in his capacity as the Eastern associate editor of the Native Voice and have enjoyed reading his articles from time to time which are always well written and interesting.

I trust that I have clearly established myself in this article as to my viewpoint on the question at issue. Let me close by emphasizing that I am a supporter of our democratic form of government.

I would suggest that the present reservation system of life should remain in vogue so long as the majority of members of each reservation are content to live in the restricted and segregated form as permitted by the Indian Act which, after all, was not to begin with the wish of Indian people but purely government policy.

ELLIOTT MOSES,  
Chairman, Ontario  
Indian Advisory  
Committee.

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## HISTORY

(Continued from Page 6)

thing, no thread. They use strings from the bass wood same as the brooms is used. They have used wooden hooks as needle. They were happy just the same. Their prayers made them happy as they go along.

Good many years after then they were able to buy broom in town of Bala. J. W. Burgess was very good to the Indians. Help them whatever he was able. He had a very small store at that time, what a life they put in, poor, no money, hardly anything.

**DURING** those early years when the church was built where the God's words to be preached the parents brings all their children to hear the Bible reading.

The clothing they wore in Sundays as well at week time working shirts summer or winter their foot wear was moccasins buck skin and what was called shoe pack men wore. No one mind about the wearing as long as they are warm, and enough to eat.

Good many years after 10 or 15 years, the womens start buying white cotton from Burgess, some needles and coarse thread. They made white shirts for their husbands, a big wide breast the width of the men's chest and starched of their own make. That was the newest at that time.

May come to the children, coming to the world, all child born was looked after by the pioneer women they were as good as Doctors. No woman ever went to outside Doctor to get the help. The women knewed what to do then as well as when they were in Oka.

They have had hundreds different kinds of herbs they use for medicine. No one hardly took sick as they had pure food and had their medicine right in their doors and along the bushes.

They never runned for the Doctor. There was some special women they knewed all the herbs also few others had the experience of how to make the medicine and how to use it.

(Concluded Next Month)

*Jesus  
the Light of the  
World*

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# How Will BC Commemorate Pauline Johnson Centenary?

Editor, Native Voice:

As you know, this is the centennial year for E. Pauline Johnson whose remains are encased in Stanley Park in your city. We wonder if there are any plans among Indians or whites to hold ceremonies at the grave on March 10, her birthday, or at some subsequent time during the year memorializing the most famous

Indian to write in the English language.

At the request of this organization, the Indian-Eskimo Association, and other groups and individuals, the Dominion is issuing a centennial stamp on March 10. This is the first Canadian stamp to an Indian, to a woman, to an author, we understand. On April

3, McClelland and Stewart of Toronto will re-issue her *Legends of Vancouver* with an introduction by Marcus Van Steen of this city.

On the second and third weekends of August the Six Nations Indians will present a pageant telling the life story of Pauline Johnson of the Grand River Reserve. The Six Nations on the Grand are now spending money restoring Chiefswood, Pauline Johnson's birthplace, perhaps the most historic Indian home extant in Canada.

October 13, 14, and 15 an International Iroquois Conference will be held at McMaster University in nearby Hamilton as part of the centennial commemoration. Will you let us know at the earliest opportunity any events planned for the West Coast during 1961?

We have reason to believe that a memorial lecture will be given during 1961 in many of the Commonwealth countries.

**RICHARD PILANT,**  
Institute of Iroquoian  
Studies.

Box 341,  
Brantford, Ont.

## Bursary Won By Atlin Girl

A Native Indian girl, Josephine Jack, of Atlin, B.C., has won the Martha Louise Black memorial bursary which is awarded annually by the Whitehorse, Yukon, chapter of the Imperial Order of Daughters of the Empire.

The bursary was made available to Grade 12 students who, after graduation, planned to carry on their education at a recognized educational institute.

An average of 72 placed Miss Jack first in her class. She is now attending the Vancouver Vocational Institute where she is studying to be a secretary.

She was formerly a pupil at Lejac and Lower Post Indian Residential School. She has also won an Indian Affairs department scholarship.

## STAMP

(Continued from Page 1)

Dr. Gilbert C. Monture, OBE, internationally known mineral economist; and the late Brigadier and Judge Oliver M. Monture.

The commemorative stamp is designed to show Miss Johnson's two personalities of Victorian lady and Indian princess. It shows the poetess in the foreground, wearing a high ruffled collar. In the background, she is depicted in tribal dress.

Designed by B. J. Reddie of Ottawa, the stamp is of five-cent denomination in brown and dark green and will be issued in 32 million copies.

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